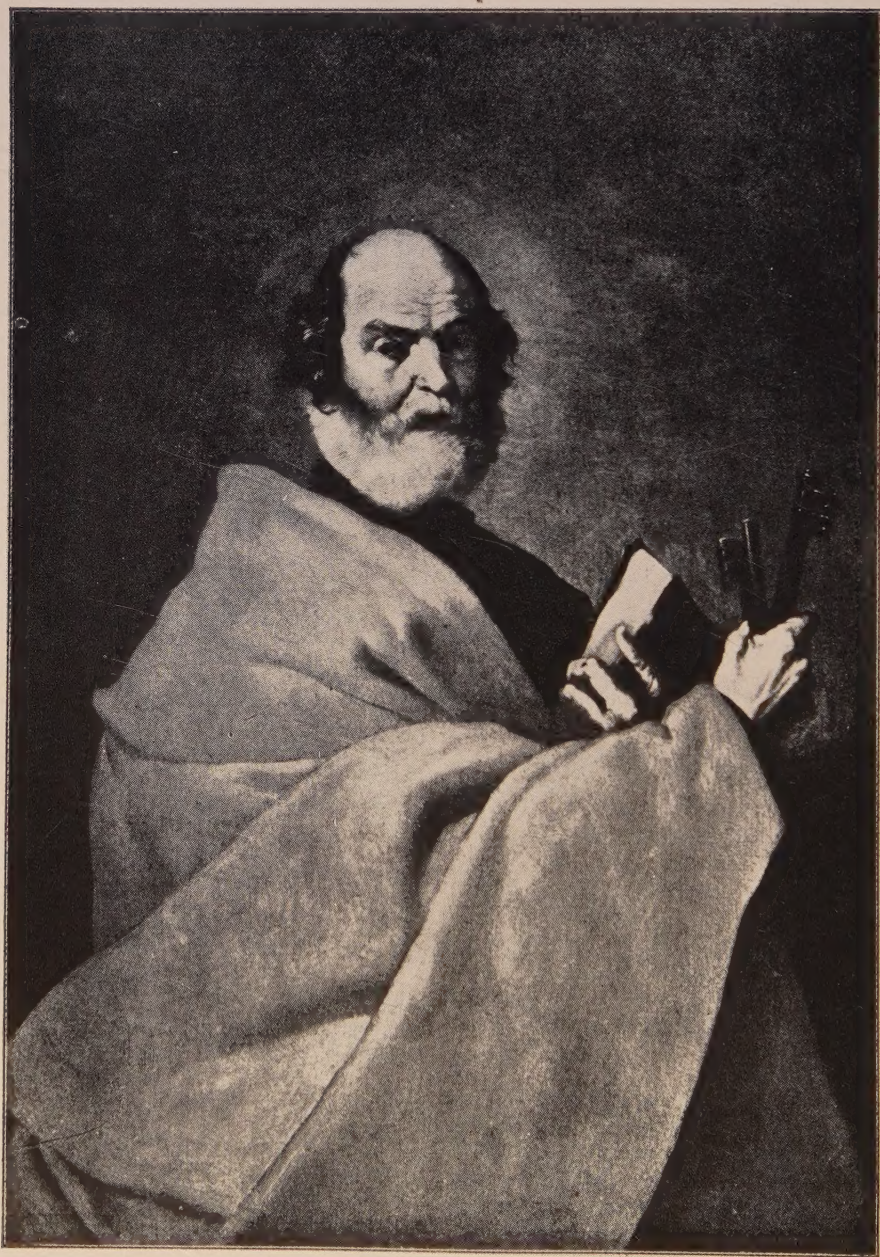


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Saint Peter

By Ribera

The Holy Cross Magazine



June

1954

The Drama of the Eucharist

BY LEOPOLD KRÖLL, O.H.C.

SOME things have become so natural and commonplace in our lives, that we fail to recognize how important and necessary they are to us. One of these is our desire and ability to imitate. This is instinctive in man from infancy and there is no pleasure more universal than that which is given by imitation. We all know how a baby tries to imitate in learning to talk and how pleased the baby, and its parents are, when at last it succeeds.

Then again we all know how much we are influenced by some one who is able to imitate people or animals; in fact a good imitator can make a career of this on the stage.

When this instinct to imitate is organized into a plot that tells a story, then we have drama. Then the all too complicated and long drawn-out drama of life itself is formed into a convenient size; that is to a size which can be apprehended and, to a certain extent, understood by us. We are presented with the imitation of mankind's loves and hatreds, his jealousy and revenge, his loyalties and passions, in such a way that we can make ourselves one with the actors and the plot.

We feel that we have participated, and in a certain sense, actually do participate, in the joys and sorrows, the triumphs and tragedies of the world.

That this dramatization, imitation, has been a source of pleasure to all mankind is quite self-evident. The unlettered, "primitive" natives of Africa have their plays, and their ability to imitate is something quite extraordinary.

The Church has recognized and used this imitative instinct to bring to men the truths of Christianity in such a way that man can actually participate in these truths. The drama of redemption, which involves two worlds—heaven and earth; which includes such paradoxical truths as God's otherness to the universe and His omnipresence; God's mercy and justice; man's original righteousness and yet his choosing of evil; man's inability to save himself together with the necessity of co-operating with God's grace: this drama is presented to mankind in the Church's supreme act of worship, the Eucharist.

The scenery of this drama consists pri-

marily of an altar, lifted up one or two, or more steps to remind us of the hill of Calvary, where one act of this drama was enacted. Then the altar stone itself and the altar cloth are marked with five crosses, constant reminders of His death and that this sign of the cross shall be in heaven when He shall come in judgment.

From the earliest days the Church has ordered suitable costuming for the actors in her drama. The chief actor, the celebrant, is costumed in such a manner to recall to all who participate various incidents of the Passion. The amice recalling how Christ was blindfolded and mocked by the soldiers; the alb, that Herod arrayed Him in a gorgeous robe; the girdle, that He was so cruelly scourged by the Roman soldiers; the maniple, that with bound hands He was brought before the people by Pilate, who said to them, "Behold the man"; the stole, that the heavy cross was laid on His shoulders; and finally, the chasuble, representing the seamless robe for which the soldiers cast lots.

We are also given more or less detailed stage directions in the rubrics.

Then there is the script for the play, the words to be said by all who participate. Here it should be remembered that in this drama there are not actors and spectators; all who attend have their part in the drama. For this reason it has been called the Liturgy—a word made up of two Greek words, laity and energy—it is the people's work, not just that of the priest's or those who assist in the sanctuary.



"NO LONGER IS THIS JUST A PLAY"

So comprehensive is the plot of this drama that it cannot be unfolded in a single performance. Rather is it a year long plot which relentlessly exposes the mighty mystery of God's dealings with mankind. It is for this reason that the Church has always placed her faithful under the obligation to participate in the Eucharist every Sunday and on certain feast days. Only in this way can the faithful fully learn to imitate Christ in all the aspects of His life.

If the success of a play is judged by the length of time which it runs, then we may judge the drama of the Eucharist as one of the most successful plays ever staged. So far it has run for some twenty centuries and as far as we can see, will run for many centuries more.

Even though the plot cannot be unfolded in detail at each performance, nevertheless each single showing does epitomize the whole story of the Christian year.

Advent gives us the story of both centuries long preparation of God's own people and of all mankind for the coming of the Saviour and then the preparation for the Second Coming. This is summed up in the Eucharistic action from the beginning through the Sanctus. The opening prayer, the Collect for Purity, nakedly presents the plot—God, omnipotent, omniscient, omnipresent, whom we can only perfect love and worthily magnify as the thoughts of our hearts are cleansed by the inspiration of the Holy Spirit, through the work of Jesus Christ our Lord. This is then drawn home into our hearts by the Summary of Law. Overwhelmed by the contemplation of what God is and the joys to which he invites us, we can only cry out to God's generosity and mercy. Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us; that this might become actual for us. In the assurance of the hope that God has accomplished this for us we offer our hymn of thanksgiving, "Glory be to God in the high and on earth peace good will to men . . . for Thou only art holy, Thou only the Lord, Thou only O Christ with the Holy Ghost art most high in the glory of the Father."

en in more understandable detail, the Act, Epistle and Gospel, we are presented some aspect of the plot. And so week by week, from feast day to feast day, the intricacies of the plot are unfolded to us. This incident thus presented, so stirs up our imagination that under another form is the comedy drama set before us in the reciting of the Creed.

After having been given the means to express hope and faith, we are at last brought to the practical, active response of love. At the Offertory, as we present the bread and wine, and our alms, we give back to God which He has so lovingly and generously given us. In making our offerings we should be completely aware that we have misused the gifts for our own selfish ends; by offering them, as symbols of ourselves, we hand over our lives to God that He might make of us His new and contrite hearts. Let us just consider all that is involved in the offering of the host at an altar of the Church. We take wheat from the wheat field, the sun and rain, heat and cold, the labors of the farmers who have ploughed the land and planted the grain. Then there are the men with their complicated machines who have reaped the ripened wheat; those who have transported it to the mill where it has been ground into flour. Then there are those who work on the railroads, an unknown number of men and women who make possible the intricate handling of freight, bring the flour to some town or city, where it is bought by the Sisters of the convent and by them carefully prepared and baked into the host. Then again it is carried by the rail-roads and the postal agents to a parish church, a monastery or perhaps overseas to a distant mission station. This course of people is bound together and offered to God as the priest stands before the altar and offers the host, for his countless sins, offences and negligences, and for all the present, that it may be profitable for him and them for salvation unto everlasting life.

With all this in mind and as an act of love we next pray for the whole of Christ's Church. Thousands of men, women and children have been placed on the altar in the



THE LAST SUPPER
By Cimabue

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Kress Collection]

bread and wine; now our prayers go out for them in thanksgiving and in intercession for them in their troubles, sorrows, needs and sickness.

Lest we be completely cast down as we consider the sins and sorrows of the world, as we realize how far we are from the ideals which were set before us in the prayer for the Church, the priest with outrageous boldness bids us "Lift up your hearts," and those participating in the drama with equal boldness, cry out, "We lift them up unto the Lord." Drawn out of ourselves, out of the mire and clay, we enter heaven itself—with angels and archangels, and with all the company of heaven, we laud and magnify God's holy name evermore praising him and saying, "Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of thy glory. Glory be to thee O Lord, most high."

Taking part in this heavenly worship we are reminded of Isaiah's vision and his reaction. "Woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for men's eyes have seen the King, the Lord of hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with tongs from off the altar; and he laid it upon my mouth and said, Lo, this hath touched thy lips and thine iniquity is

taken away and thy sin purged." (Isaiah 6:5-7).

We are now brought to the next act in the unfolding of the plot, God's response to man's sinfulness in sending us His Son, "who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary." Christmas and Epiphany which retell this story, are presented to us in the prayer with the thanksgiving over the bread and wine, and the words of Consecration. As at Christmas The "Word was made flesh and dwelt among us" and as at Epiphany "we beheld his glory, the glory as of the only begotten Son of God," so were we able to say that this baby, this man is God. Now as the priest speaks the words of consecration, we are able to say this bread, this wine is Jesus himself. No longer is this just a play, but now it becomes the real thing. Jesus Christ, the same yesterday, today and forever, is now the chief actor in the drama, as He takes over the action. Human words and thought patterns stumble and falter as they endeavor to show forth this intermingling of the timeless with time, this breaking in of the infinite within the finite.

Therefore simultaneously with the presentation of the Incarnation there is also that of the Passion and Death of Christ—Lent and Holy Week. He offers here and now,

BENEDICITE

I see Him in the beauty of this place.
I know Him by sure closeness to His Face.
I feel His rays from setting sun.
I touch His Presence in the wind-wing's
run.

I bow to majesty of thundering storm.
I sense His peaceful water-walking form.
I thrill to miracles as they unfold.
I awe at Him in present Power retold.
I breathe and live and love and walk with
God

Whose glories fill the earth from cloud to
clod.

Now all my passions' longings are fulfilled;
Now to its depths my yearning soul is
thrilled.

A. APPLETON PACKARD.

the Eucharist which he is continually offering in heaven. Emboldened by our faith in this one, perfect and sufficient sacrifice, we dare to say the prayer he taught us, in childlike trust that God is our Father.

This showing of the death of Christ is then further emphasized in the breaking of the Host, the fraction, symbolizing the separation of Christ's body and soul at the moment of His death on the Cross. But the Church's devotion must hurry on to the present fact of Christ's risen and ascended life. Therefore almost immediately after the fraction the celebrating priest breaks off a particle of the Host and drops it into the Precious Blood in the chalice, the commixture. So is symbolized the reunion of our Lord's soul and body at His Resurrection.

This fraction and commixture are to remind us that we are not just recalling to memory an event of the distant past, but that the love of the Passion burns in each Eucharist. We are truly no less partakers of the Passion than those who stood at the foot of the cross.

The next three great acts of the drama—the Resurrection, Ascension and Pentecost—are given to us as the priest and people receive the Body and Blood of Christ. We should more and more realize that the memory of the Passion always bears witness to the Resurrection. Without the risen and glorified Body of our Lord there would be no point at all in remembering the unjust and cruel crucifixion of a young Jew. So as we receive Him in our communions we witness to our faith in the Resurrection, for how could we feed on one who was dead or non-existent.

In feeding us with the Bread for heaven—"containing in itself all sweetness" our Lord not only feeds our souls but also changes our emotional patterns. We probably do not realize to what an extent these patterns are established during the earliest days of our lives in connection with our being fed. Our deepest feelings of fear, insecurity, anger, impatience, resentment, and in many cases their opposites were originally aroused and became a part of our character at the time we were fed as infants. The great problem

growing up is to reorientate and sublimate the feelings so that they can be directed to spiritual and mature ends. Where best can this be done but at the Table of the Lord? If He satisfies our deepest longings, there we are assured that we are loved and accepted just as we are; there, with our fellow Christians, is effected that interchange of love which alone can bring us to "the measure of the stature of the fullness of Christ," the true maturity.

As with the disciples of Emmaus our eyes were opened at the breaking of the bread, and we know the Christ ought "to have suffered all things and to enter into his glory." When do we know and are given the strength to suffer our share of the cross and so to enter into glory with Him.

When our affections are set on things above, we ascend with Him, as His human and ascended Body is made one with redeemed bodies. This is the climax, the purpose of the drama, which could not be fulfilled without the Ascension and the coming of the Holy Ghost. Thus are made true the Lord's sayings, "It is expedient for you that I go away" and "I will send you another Comforter."

But the drama must be reproduced in our daily living, in thanksgiving to and worship

of the Holy and Blessed Trinity. Now at the end of the Eucharist in the prayer of thanksgiving and the blessing we have the Trinity Season presented to us as we make ready to return to our homes, our business or whatever may be our situation in life. In so doing let us always keep in mind the prayer to our heavenly Father, "so to assist us with thy grace, that we, may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in." Did we but remember that each moment as it comes to us, has been prepared beforehand by our loving Father for us to walk in, then would His peace, which passeth all understanding keep our hearts and minds in knowledge and love of Him. In this way would our lives be eucharistic lives as we at all times and in all places gave thanks unto the Father, the almighty everlasting God. Then would the blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst us and remain with us always.

If we then are faithful in taking our part in this eucharistic drama we will be able to fulfill St. Paul's words, "Be ye imitators of God as dear children; and walk in love, as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."



THE HIGH ALTAR — HOLY CROSS MONASTERY

Perfect Love Casteth Out Fear

BY WILLIAM EDWARD HARRIS, O.H.C.

FEAR is one of the commonest and subtlest weaknesses to which man is heir and is the cause of most human misery and unhappiness. Where there is a wrong kind of fear there can be no sort of peace in the soul.

What is fear? No doubt everyone could tell from his own experience. Here, however, is a formal definition. Fear is a shrinking apprehension of evil as befalling us, from the person or thing we dread.

There is a God-given fear which is necessary for our preservation which gives us the urge and energy to flee from things which may hurt us. But these fears are good for us. A Jewish Rabbi says: "When we speak of the 'fear of God' we mean the awe, reverence and worship which fills a man when he thinks of God's infinite holiness, majesty and loving-kindness, which produces in a man humble and reverent submission of his will to God's Will." The Psalmist says: "The fear of the Lord is the beginning of wisdom." That is the kind of fear we need to have but it is first most important to get rid of the crippling fears which paralyze our best efforts and make life miserable.

In the beginning of the Old Testament we have the story of Adam and Eve in which is vividly brought before us one of the primary causes of fear—a guilty conscience. Adam had disobeyed God and in the cool of the evening God came into the Garden to have familiar converse with him. Adam was nowhere to be found and God therefore called him, "Where art thou?" Adam replied: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." That is what man does when he sins; he is afraid and wants to get away and hide himself from God or his neighbor.

One of the most powerful scenes in all literature on the effect of unrepented sin is in the play 'MACBETH'. After Macbeth has killed the king, he and Lady Macbeth

are terribly afraid of every noise. Ghosts are in the corridors, ready to spring upon them; they cannot have any rest because their guilty consciences. Unrepented and unconfessed sin bothers our conscience and troubles us as hard as we may try to silence and deaden our conscience, it has a way of speaking and making itself heard. How true it is what Shakespeare put into the mouth of his Hamlet: "Conscience does make cowards of us all." Jesus, Who is the greatest psychologist who ever lived, knew this and one of the last charges He gave to His disciples was to bestow on them the power to be His agents in forgiving sin, to free us from the fear of a guilty conscience and to restore us once again to the bosom of our Father.

This is where the Sacrament of Penance comes in. We are encouraged to make use of this in the Long Exhortation in the Book of Common Prayer, pp. 87-88, "And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who for this means cannot quiet his own conscience herein, but requireth further comfort and counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such good counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness."

The sense of guilt makes fear do something else to a person. It produces a backward-looking and a constant recollection of past mistakes and misfortunes, and we keep thinking: 'Oh it might have been different if we had only done so and so'. The result is a vicious circle: we keep going round and round and become afraid to look back. Our Lord warns us against the danger of looking back and tells us to 'remember Lot's wife'. You recall how Lot and his wife were fleeing from the doomed city of Sodom and she could not resist the ten-

en to have just one look at the burning
It was a fascinating sight and she just
one peek and was immediately petrified,
ed into a pillar of salt. It is the same
us. Take one look at some fascinating
in our life and it is often too late. Ev-
one can look back on some mistake or
ing-doing which may easily have been
one else's fault. But in most instances
shall have to admit that it was our own
The constant regret and looking back
makes it harder for us to do the things
and, with the result that soon we begin
be sorry for ourselves. And that only
e to self-pity and excuses. It is not what
future holds for us, not what has gone
the past—what counts is our present at-
tention.

God's mercy has never deserted us. It is
that He has allowed us to pass through
severest trials, the keenest and bitterest
storms. But we have weathered the storm
He has only taken away from us what
thought would bring us happiness and
his good. But God has brought us into
fields of service which perhaps are
better suited for our talents and content. So
instead of moaning over lost opportunities
we should pray that we may make the
most of our new conditions. And as well as
that, we must strive to learn the lesson that
God would teach us from what has over-
come us.

Again, we can frequently meet the *big*
things which come into our lives. These do
not seem to bother us very much. The things
which confuse and worry us most often
are the small irritating things of every-day
life which everyone has to learn to over-
come. As Church people we know that it
is good to take our troubles and fears to
God in prayer, and thousands, nay millions,
of people do just that. But it is wrong if
we get up from our knees and stagger away
from our troubles and fears instead of leav-
ing them with God. Jesus has invited us to
come to Him: "Come unto Me all ye that
are weary and are heavy laden and I will give
you rest." What more do we want? God
does not force us to come to Him—instead
He draws us with cords of love. St. Paul



ST. PAUL VISITING ST. PETER IN PRISON

says in the Epistle to the Philippians: "Be
careful for nothing; but in everything by
prayer and supplication with thanksgiving
let your requests be made known unto God."

Then there is fear caused by worry and
anxiety issuing from a lack of faith and
trust in God. It is true that we believe in the
providential care and personal interest of
God for us, yet we are often distracted by
anxiety. God, in His mercy, has hidden the
future from us. That is why it is wrong
and the Church condemns our going to a
fortune-teller or Spiritualist séance to have

the future revealed. Many things which make us anxious in anticipation often turn out more happily than we had dared hope. Then, when the moment of dread is over, the thought comes: 'Why did I not trust God?' When fear caused by anxiety comes we should face squarely just what is worrying us, and then, after praying about it, do what seems the best thing to do. God has given us intelligence and He wants us to use it in such cases. When we have done all that is in our power, St. Peter says: "Cast (ing) all your care upon him; for He careth for you." Jesus said: "Consider the ravens: for they neither sow nor reap; . . . and God feedeth them . . . Consider the lilies how they grow: they toil not, they spin not . . . If then God so clothe the grass, which is today in the field and tomorrow is cast into the oven; how much more *will he clothe you*, O ye of little faith?" Of course God will look after us, whenever we cast ourselves confidently into His arms and realize that we can leave the issue to Him.

You may recall when Jesus and His disciples were on the Sea of Galilee and a sudden storm blew up. The wind roared and the waves dashed over the side of the boat. Jesus was asleep in the prow of the ship and the disciples were overcome with fear for their safety. They woke Jesus up and asked Him painedly if He didn't care whether they perished or not." And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased,



and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith?"

* St. Paul shows us the healthy way out of our worry and anxiety over past mistakes when he says: ". . . this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Jesus Christ." St. Paul uses the figure of an athlete. An athlete takes no count of the labor or the marks on the way but presses on in the race towards the goal. So it is with us; we cannot make much advance in our spiritual progress if we are being constantly hampered by distractions on the way.

Then there are personal fears and worries about our health or about our personality. We lack self-confidence, feel insecure, develop inferiority complexes; we bemoan our hard luck and like to think how cruel fate has been to us, or we imagine people do not like us when the trouble may well be that they don't like other people, or we are afraid of them. Elsa Maxwell, the well-known social columnist, told some time ago in a radio broadcast, what a wonderful father she had. When he was dying he called her and said: "Elsa, I don't have much to leave you. I am going to leave you a legacy. It is made up of three rules." (The only one in which I need be interested was the first.) "Never be afraid of 'they'?" Elsa asked: "Who are 'they'?" "You, him, it, me, anybody," he replied. People are more afraid of 'them' than anything else in the world. Strong generals with great armies will face the enemy courageously yet be secretly terrified of what 'they' might think, 'they' might do, 'they' might not like . . . It is said of Winston Churchill that he once was afraid of the House of Commons, that he used to stand outside, trembling sometimes before he could summon up enough courage to enter. Yet war, bombs, the threat of invasion—these things did not bother him at all.

The reason that we are afraid of people is that they or we may do something which will hurt our false pride or self-love. These are things of which we should be

prophet Isaiah says: "Hearken unto me that know righteousness, the people whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their threatenings." After the same fashion, Jesus said: "... fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Are we afraid of failure—when failure may be the best possible means to teach us humility and dependence upon God which are the foundation stones of the spiritual life? When it comes to failures we have only to think of our Lord Jesus Christ as He hung upon the Cross that first Good Friday. Do there then seem a more hopeless and a more failure? Yet through that failure of death there grew the Resurrection: the glorious victory this world has ever known. So it is with our seeming failures and disappointments. From them we can learn lessons which will be to our spiritual growth and flowering if we use them aright and really will ourselves to learn from them.

Jesus in the Garden of Gethsemane, knowing that His Passion was before Him and that He would finally be nailed to a cross, steadfastly set His face to go up to Jerusalem. So we, with our eyes fixed intently on Him, can accept any suffering or failure which may come to us, knowing that he has gone them before us. This should give us strength and courage to take up our Cross bravely and follow in His footsteps.

Many times, when we *seem* to be alone and afraid, Jesus is right beside us, even though we cannot see Him with our earthly eyes. Let us remember that other storm which rose upon the lake, when our Lord was not with His disciples, and they were in a fright because they thought they were alone. Jesus could see them, and watched them as they struggled and toiled with their little boat. But He did not approach them until the fourth watch of the night. You see, our Lord was testing His disciples in obedience and faith. And He does that with us. We are always under His care and watchful guidance because He has so promised—"Lo, I am with you always even unto the end of the world."



ST. JOHN THE BAPTIST
By Domenico Veneziano

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Kress Collection]

All our fears can be boiled down to the one thing necessary—love. There is only one way and there is no mystery about it—that of absolute trust and confidence in God. What did Holy Job say when all his goods, his cattle, lands, relatives, and friends were taken away and himself was covered with sore boils? Did he capitulate, saying that he had had enough? Oh no! His sublime reaction was: "Though God slay me, yet will I trust in Him."

A father took his son John to the top of a high hill in Scotland where he could see for a vast distance in all directions. His father stretched out his arms to the north, south, east and west, and said: "You see, my son, the love of God is as wide as that." John thought for a moment, then replied: "And I am in the midst of it." We are right in the midst of the love of God and there is nothing to be afraid of because always completely encircling us are the Everlasting Arms. "Perfect Love casteth out Fear" . . .

The Victory of Faith

BY JAMES H. MORGAN

This is the victory that overcometh the World, even our faith: I Saint John 5:4

TO-DAY, most of us would be more ready to agree with Saint John than our ancestors have been for some centuries past. The awful race in science, the horrors heaped on horrors from which there appears to be no adequate escape, the almost certain way in which scientific knowledge will continue to develop, all this has made any thinking man, any sensitive man stop in his tracks, stop in his tracks to take stock of the immediate weapons at hand with which to combat the array of enemies around him and within his gates.

Perhaps forced by the obvious fact that physical weapons will never win this contest, there is no doubt that there is greater religious interest among us, among all classes of men, and it is to be hoped, at a deeper and more permanent level, than in many a year.

What then is the victory which only our faith will bring about, and what is the faith which will turn the situation of life as it is into a victory?

The victory is the victory over spiritual forces which threaten us in a very real, and dangerous sense, although the physical weapons, which are in daily use, appear to be so formidable that the spiritual nature of the battle does not always become at once apparent.

It is easier, perhaps, to deal with the physical than with the spiritual. In the dreadful glare of the Hydrogen Bomb, man always will try to find ways of escape, will always try to contrive bigger and deeper and more solid shelters rather than coming to serious grips with the greed and sin and pride, the spiritual progenitors of the physical horrors with which to-day even our children are becoming familiar.

That there are spiritual forces at work in one man's life, almost anyone would freely admit. We all know too much about the lies which we have told, or the sharp bargains

which we have driven, or the moral excursions in which we have engaged, to be able to say truthfully that there is nothing about us untouched by spiritual forces of evil, the enemy.

What escapes the minds of most of us, the great majority of us is that a nation after all, only the totality of its citizens, their hopes, their aspirations, of their victories and their defeats in the arena of truth and righteousness.

When you were still at school, possibly there was taught you the dramatic moment when the rude barbarian confronted the pathetic boy who was the last native Roman Emperor, so bringing to a miserable end the most five hundred years of magnificent rule. Truly every movement needs some dramatic event, but the event does not cause the movement to spring, full-blown, like so many armed men from the sown dragon's teeth. The Roman Empire was slowly dying—so they say for one hundred years before the event, some say for a longer time. However long it may have been, a dry rot had been creeping through its vitals. Only the slightest nudge brought it all tumbling down in a heap. There was no longer among the Roman people any desire to conquer, to assume the burdens of ruling the world. Their strength had been enervated in a too complete obedience to forces other than spiritual. And so nations have their spiritual defeat.

And so nations have victories of the spiritual. great spiritual events, as did England when the Armed Forces were trapped on a few yards of sand on the beaches of Dunkirk when the Battle of Britain raged nightly in the skies, or when outnumbered forces fought in the steaming jungles against terrific odds without hope of escape or thought of surrender.

But nations to be great, to be able to stand by example, worth more even than a great bomber, or an atomic cannon, to be worthy of their place in the Divine plan for the universe.

...nations all need citizens whose hearts
set on winning their own personal victory
against the forces of the "world, the flesh and
the Devil", against all that perverts, all that
degrades, all that makes less than human, this
best of God's creations.

For individuals to be great, need faith,
in a Person, as close, as intimate as the
Father, which the little son places in the strong
Father, the superior judgment of his parent.
While there are other ways in which
victory can be found with other leaders, some
of a divine, most semi-satanic, the greatest
victory has been in the past, is now in the pres-
ent and will be in the future, confidently
placed in Jesus the Christ, who lived and
died and revived and rose again so that there
might be an easier, more acceptable, more
direct way open for all men to win their
rightful place in relation with God.

Any victory which any nation can achieve,
any victory which any individual can ever
achieve will be a spiritual victory, a
victory not of arms over arms, not of bombs
over bombs, but of a superior belief, more
firmly held, more willingly sacrificed for,
more confidently died for, than the other side
can muster.

We shall never know the effect upon their
Communist tormentors of the patient endurance
of Christians forced on the dreadful
march into North Korea. The Church,
raising fresh saints, might canonise
Charles Hunt, a priest of the Anglican
Church, forced along by his captors with his
body lacerated to the bone, might canonise
Mother Mary Clare of the English Community
at Saint Peter, prodded along at the end of
the march on that march. Here is the extreme
example of a faith which can overcome all
powers of the physical to stifle it in pain.
There is a faith which leads to victory over
the world.

Because we do not know whether there
is a change in the attitudes of the Com-
munists, because if there were no appreciable
change, we would consider that these two
Christians, among so many others, were fool-
ish and wrong-sighted, because possibly,
what they endured is so far from what we
believe that we should be able to endure, we tend



CHRIST THE VICTOR KING

to treat such happenings, now only four years
old, as being from the distant past.

And yet, what power at all do guns and
threats and powerful weapons of all sorts
have against people like that?

"This is the victory that overcometh the
world, even our faith."

But if these victories seem far away, in a
distant land, among people whom we shall
never know, there are victories nearer home,
which piled upon each other, in the cumula-
tive effect, can have the same result of hero-
ism as what the Christians endured in Korea,
or in any other land where to follow Christ
is still as much a crime against the State as
it was among the classical Romans.

After all, how many great deeds, how
many fearful sins, how many grave decisions,
do anyone of us ever have to make in a long
life-time? There are not many of this sort,
but there are daily the small decisions which
piled upon each other, in the cumulative ef-
fect, can lead an individual, can lead a na-
tion, into a pattern of life for now and for-
ever.

The world which must be overcome, the
physical weapons which our enemies use are

not only extremely powerful, they are also extremely attractive. Perhaps in other worlds, there are other ways in which victory, personal or national, will be won. This does not essentially interest us, for the problem with which we have to deal is cleanly set, completely set within terms of conditions with which we are all familiar.

The victory here, for men and nations, is to be won through faith in the Lord Jesus, through becoming ever more completely identified with Him.

And Eastertide brings us assurance, since Easter is a fact, better attested than Caesar's landing and fighting in Britain, for that hangs on the word of one intensely ambitious man, while the Resurrection is a fact in a world of facts. Jesus did rise from the grave after His Crucifixion and in the presence of witnesses showed proofs that it was indeed He with whom they were dealing.

This Resurrection of our Lord, the first of which history has ever heard, is the sign for us that victory, through faith in Him, is possible for us all, that there is a way open and ready for our use, in which the daily tasks for us as individuals, and for our nation, and all nations, as they are the sum of their component parts, in which all trials may have their solution somewhere within the time scheme of God's purpose.

Death, loss of loved ones, a general righting of what has been done, what has been left undone, an opportunity of finding the peace which has eluded us during the hectic decades of this life—all this is implicit in the one historical Resurrection of Jesus. And it is in something which He has done for us that our faith must be lodged. Through study, through prayer, through waiting upon Him to tell us His will for us, our faith may be enlarged and brought to the point where victory will surely result—a victory over personal, and national enemies.

Fighting fire with fire, fighting bombs with further bombs, fighting terror with terror, fighting any movement, any ideology with any weapons except those of the spirit, except the weapon of our faith, is merely to rival King Canute, forbidding the waves to lap his royal foot.

Do you remember the shelters which were contrived for safety against atomic attack? the advice to cower under tables, against the strong walls, away from windows? Do you remember our plans for survival? Where are they now? The one super-bomb blew not only that Pacific island to bits, but also our hope for such survival. There is no certain hope for survival at all on the physical level.

Shall we then cease to strive for survival? What of plans for future usefulness, for activities for the tomorrows? We shall engage in them. We shall be like Saint Francis who when weeding his garden was asked what he would do if he were told that he had but one hour longer to live. What he said, we must say. His reply must be ours. He said, "I would continue to weed this garden."

Let us be so true to our faith in Jesus to the Risen Christ that we can clearly and with steady eye realise that neither armaments, nor investigations, nor political parties, nor conferences . . . although all with their rightful place in the total scheme . . . can ever win the victory.

God alone, and faith in only Him, can win that victory for the individual life, for the national life. It is victory of Christian ideals and ideals, victory for the right, for the things which are 'good and true and lovely and of good report', that Easter is meant to bring to our minds dramatically, so forcefully that any other weapons will be discarded pell-mell as we rush from the impossible position of defending our personal lives, our national lives with anything other than our faith in the Lord Jesus.

An older generation of citizens used to follow the wise teaching that one should constantly work himself even while he trusted in God to bring about the final victory.

Thus has our country been and has become great, thus do individuals become Saints whom the world delights to honor and reverence. This is the way in which it is possible for you and me to find what victory there is in the world, over ourselves, which it is our business, our joy, our glory to win through help coming from our Risen Lord.

"This is the victory which overcometh the world, even our faith", firmly set upon the

which is Christ, confident of ultimate triumph of what is best for us, in His eyes, best for our world, whether it goes down in apparent defeat, or rises into a realm of power and responsibility only dimly outlined

Victory there will be. On that point there need not be much discussion. Whether it will be our victory, will depend on our faith in Him, coming through knowledge of Him, through love of Him, through acceptance of

Him as He ever rises from the Tomb where human complacency placed Him then and still places Him to-day, confidently dusting off the hands, trying to forget that there ever was some such Person.

Victory there will be. And surely it will be our victory, the victory of the Lord Jesus in our lives with all the ramifications of change and conversion that such a victory means. In proportion as we love Him, shall we triumph with Him, saving our lives and our souls, and those of our nation, forever.



THE YOUNG JOHN BAPTIST

The Unity of the Spirit

BY SAINT AUGUSTINE

"THE Holy Ghost by the gift of tongues confers unity upon the Catholic Church." By reason of the coming of the Holy Ghost this day is sacred to us, the fiftieth day from the Resurrection of God, seven being multiplied seven times. Yet if you multiply seven, seven times, you will arrive at the total of forty-nine; one is therefore added, that unity may be commended to us. What then, does the coming of the Holy Ghost signify and what does He accomplish? In what way did He reveal to us His Presence? How did the advent of the Holy Ghost prove instructive? All the tongues of all the nations of the world have spoken. For a hundred and twenty assembled in one place; behold then, as by a mystery through ten, the sacred number twelve, of the apostles, is rendered tenfold. Are we then to suppose that the Holy Ghost came to each of them as to a separate individual, and that the different languages of the nations were spoken in such a manner that each spoke his own tongue, and, so to speak, all men divided among themselves the languages of the world? Not so: but rather whatsoever the language any one among them spoke, one man spoke the languages of them all. One man spoke the languages of all men: the unity of the Church was spoken of in all the languages of all the nations of the world. For behold, to the Catholic Church is entrusted the task of diffusing unity throughout the entire world.

The Holy Ghost is not to be had outside the Church. Who, therefore, has the Holy Ghost, is in the Church, which spoke the languages of all. Whosoever is outside the Church, does not have the Holy Ghost. It is precisely for this reason the Holy Ghost deigned to reveal Himself in the tongues of all men, that each man may know he has the Holy Ghost, who is held in the unity of the Church, which to all men is their own tongue. The Apostle Paul says: "One body: one body and one spirit." (*Ephes. 4:4*) Consider, then, the limbs of the Church. A body

is constituted of many limbs, yet one spirit nourishes all. Observe then, that by the nature of the human spirit, which constitutes my humanity, I bring into cohesion, all the parts of my body: I compel my legs to move, I direct my eyes to see, my ears to hear, my tongue to speak, my hands to move, my feet to walk. The functions of my body are various; yet one spirit directs them all. Many limbs are rendered serviceable, many parts of the body function; yet one will commands, to one principle the rest is subject. And what is true of our spirit, that is true of the Holy Spirit in relation to the limbs of Christ, to the Body of Christ which is the Church. For that reason, when the Apostle referred to the Church as one body, lest we should understand by this a deified body, he said: "One Body". But I ask you, does this body live? It lives. Whence does it derive origin? From one Spirit, and one Spirit. Remain therefore, Brethren, in one body, and lament for those who fall away from the Church. In our bodies, so long as we live, while we are healthy, all limbs observe this function. If one limb suffers, for whatever cause, the other limbs are affected. Nevertheless, since it is in the body, it is able to suffer, it is not able to perish. For what do we mean when we say a limb perishes, if not that it loses the spirit. But indeed, a limb is cut off from the body, does the spirit not follow? And, for all that, the limb is not known as such: the finger of the hand is, the arm is, the ear is: outside the body it has form, but it does not have life. Thus is it with the man separated from the Church. You seek from that man the Sacrament, you obtain it; if you seek from that man Baptism, you find it; if you seek from that man the Symbol, you receive it. The form is there; nonetheless you feed upon the spirit from afar, you take pride in vain form.

Dearly beloved, God much commends unity. This thought may move you to

What in the origin of creation, when God made all things, he fashioned the stars in heaven, but upon earth, grass and woods; He said: "May the earth bring forth fruit," and the woods were produced and all things green and herbal; He said, "The waters produce creatures that swim and fly", and that is of all offspring of the earth: the earth produces the living soul of all beasts and cattle, and behold, so it was. And did God make of one bird, other birds? Did He not fashion from one fish, all fishes? Of one horse, all horses? Of one beast, all beasts? And did not the earth once nurture many fruits and fill many places with much progeny? And when it came to the making of man, man was made one, from the source derived the human race. Did God wish to make two separate creations, male and female, but one; and from the male came the female (Gen. I. 27). And why so? Why from a single origin did the human race stem, if not because unity is commended to the human race. And Christ our Lord came from one Mother, that unity which is the Virgin; He made virginity, He serves incorruptibility. Christ commends the unity of the Catholic Church to the Apostles. Our Lord Himself commends unity to the Apostles: He reveals Himself, and they think they see Him in the spirit; they are amazed and are confirmed in their belief, and there is spoken to them these words: "Why are you amazed, and doubts arise in your hearts? Behold my hands: touch me and know. Since the spirit has not flesh and bones, you see me to have." Observe then, how their joy, who were up till then amazed, He took food, not out of weakness but in strength; He took food openly before them; He commends the truth of His Body against the impious; He commends the unity of the Church. For what did He say: Are these not the things of which I spoke to you whilst I was still among you, since it was fitting to fulfil all things which are written in the law of Moses, and in the prophets and the psalms concerning Me."

Then it seemed to them, that they understood whereof it was written in the Scrip-



SAINT AUGUSTINE OF HIPPO

tures. And He said to them: "Since it is written, both that I be revealed to you as Christ, and rise from the dead on the third day." Behold then, our Head: O Head, where are your members? O Bridegroom, where is your bride? Read the marriage tablets: I have heard the bridegroom. Do you seek the bride? From him I have heard: "No man shall exalt another in His place; no man substitute another thing for Him. Where do you seek Christ? In the tales of men, or in the truth of the Scriptures? He suffered, He rose on the third day: He revealed Himself to His disciples. Now we have Him: why then did we ask

that? Let us ask questions concerning Him! It was necessary for Christ to suffer and rise from the dead on the third day. Now it is accomplished, now it is seen; Say, O Lord, say, lest we fall into error. "And to grant in His name, penitence and remission of sins, for all people, beginning from Jerusalem. (Luke 24:36-37) He began from Jerusalem and reached us. He is both there and here. It was not, indeed, that He might come to us, that He departed thence; He rose up from there, He did not depart from there. He commended the Church to remain in unending succession after His resurrection. He fashioned the Church with His Apostles forty days: He promised that He would lift the Church again into Heaven. The Bridegroom entrusted His bride to His friends before leaving them: not that the bride should love any one of them: but as the Bridegroom Himself, so these friends of the Bridegroom. Yet not one of them is the Bridegroom. The friends of the Bridegroom ardently love this, and do not suffer the bride to be corrupted by lascivious love. They hate it when the bride is loved corruptly. Behold the zealous friend of the Bridegroom, when he sees the bride fornicating in any way through friends of the Bridegroom, he says: "I hear there is schism among you and I believe this in part." (1 Cor. 11-18). "It is told me of you brethren, concerning these men who are heretics, since there are controversies

among you, and each one among you says I am of Paul's following; but I am of Apollos; I of Cephas, but I of Christ. Christ divided? Or is it Paul who was crucified for you, or are you baptized in the name of Paul?"

O friendship! He drives the lover from any other bride away from Him. He does not wish to be loved by any man on account of the bride, so that he may be able to rule with the Bridegroom. The Church is therefore instructed that when He ascended into Heaven, He said to those who asked Him of the end of time; "Tell me when these things shall be," and when the time of your coming (Matt. 14:3). And He answered: It is not given to you to know the times and those things which the Father placed in His power. I have heard that you would obtain new knowledge from the master, O disciple! But you would receive the power of the Holy Ghost entering into you. And it was accomplished: in the fiftieth day He ascended into Heaven, and today, at the coming of the Holy Spirit, all are filled who come, and speak the tongues of all races. That which signify the unity of all people is commended through the gift of tongues. It commended by the risen God, it is commended by the resurrected Christ: it is confirmed by the coming of the Holy Ghost today.

[Translated by David Bulwer Lutyens]

The Mail Animal

NO post office of a junior college for women presents the appearance of expectation as does the corner of the second floor hall when the father-in-charge unlocks the plump mail bag, and with a heavy flop the contents are disgorged on the table. Necks are craned and there is inaudible calculation as the box holders count the letters that are tossed into respective pigeon holes. What is in store for us—what joys, what sorrows, what intercessions, what banalities, what bores? At last a pack of envelopes, secured by a rubber band, are picked

up, and slowly the respective letters are put one in each box. A few are dropped in the waste-paper basket. The father-in-charge picks up *The New York Times* and *The Atlantic Monthly*, moving away to let the messengers descend upon the loot. There are a few collisions, followed by grimaces of "excuse me," "I'm sorry" (for there is no talking in our halls.) The disappointed shrug their shoulders, and the crowd disperses, leaving the boxes of absent brethren alone containing mail.

We look over our share:—a letter from

(usual news); "Overheights" (state, able); two letters: "Editor of THE HOLY CROSS MAGAZINE," (com-its?); three advertisements, one of them "Mrs. Julien Gunn, O.H.C." Mrs? Our fancies are aroused. A return to the mail and fishing through the waste-paper net produces similar envelopes: Mrs. J. Bessom, O.H.C.; Mrs. E. C. Whitall, O.H.C.; Mrs. Karl Tiedemann, O.H.C., we wonder—and then an exploration of the box assigned to the Father Superior (absent from the house.) Yes, Mrs. R. Campbell, Funny they didn't say: "Rt. Rev. Mrs."

return to our cell, and with a pair of sharp scissors the envelope is slit open. It falls a letter (mimeographed, with the title added—a skilful job.)

Dear Mrs. Gunn:

A minister's wife has a tough job. We know that! That's why we want to help. There are dirty little hands in the parsonage and the walls show signs of tear and tear.

We are enclosing just for you our SWIPO—just one swish, off go those ugly stains, and the wallpaper looks like new, and won't that good man be proud of you!

Yours,

SWIPO SANITARY CORP."

No, we muse, there is no escape! If the world is not with us, it comes to our hypothetical wives. *O tempora, O mores!* Can be imagined? again we fish in the waste-paper basket and find the envelope. Yes, it is here: "Mrs. Julien Gunn, O.H.C., Holy Cross Monastery, West Park, N. Y."

A feeling of responsibility surges over us, national pride is injured. What if the S.S.R. should hear of the wasteful inefficiency of the capitalist system. A *Mrs.* bank who does not exist, being addressed, where there are no children and no wall paper.

The next circular letter.

"Dear reverend:

Are you puzzled at what neck tie to wear when you appear before your flock on Sunday's rostrum? We enclose for your consideration samples of our



special material for religious neck wear — dignified — uplifting — economical. Crown of Thorns — suitable for obsequies. Cross and Crown — recommended for Easter Sunday and Reformation Day."

There is nothing to do but take the sample to the bath room and try it in front of the white habit before a mirror—that will adequately convey to us the striking liturgical contrast. "Dignified — uplifting — economical." At least the last mentioned should fire the imaginations of those dedicated to holy poverty. We close our eyes and try to imagine a tubby Franciscan friar appearing in the pulpit of St. Mary the Virgin's with a "dignified — uplifting — economical" mauve "Cross and Crown" fluttering with slight agitation over the grey pellice. But I do not believe they observe Reformation Sunday there. Wistfully we drop the samples into the waste-paper basket. Oh, in another world "it might have been!"

These advertisements are really quite diverting. Let us see what the next one will bring. An examination of the envelope discloses:

"The Editor," [Note: not *Rev.* editor.]
H. C. Magazine,
West Park, N. Y."

The return address seems to indicate a drug company. What can this be?

"Dear Editor:

We know something about the job, having carefully investigated the routine of 800 editors of newspapers, magazines, etc. We know those business get-togethers and conventions that you have to attend, if for no other reason, the promotion of your journal.

Sociability is a part of being with the gang, and we appreciate how you must feel the morning after a late session with old friends in the hotel room.

PEPO-FLUSHO is produced to counteract hyper-acidity produced by excess of beer, wine gin and whiskey.

It also removes that ash-tray taste . . .

What would our readers think of the editor of THE HOLY CROSS MAGAZINE in shirt sleeves and suspenders, a black cigar in the corner of his mouth and a half consumed pint of rye by the side of his stack of poker chips? He is shuffling the pack of cards knowingly—for PEPO-FLUSHO is going to make everything o. k. in the morning! Perish the thought.

We return to our mail. Next letter. We unfold the none too clean sheet, and then the blood mounts to our cheeks.

"I hate your dirty Catholic magazine. Please cancel my gift subscription. Please return the rest of the money to the donor. We don't want none of the rest to go to the *pope*.

Yours."

What have we done? Why? Several issues of the magazine have to be perused in order to ascertain what has raised this protest from our correspondent. Once more there is a plunge into the waste-paper basket and the truth is out. There in the envelope is an advertisement for a devotional guild, clipped savagely and in haste from the back cover of the magazine. The words "Blessed Sacrament" are underlined in red pencil and then: "Where is this in the Prayer Book?" More serious: now we shall have to answer and put this person in place. "Please look on page 558 of *The Book of Common Prayer*."

Next letter:

"Please cancel my subscription to your pink magazine! We thought you

were Catholic, now you are known for what you are, selling out the Church to protestants and communists.

Yours."

* Now what? This time there is no less to this indictment. Has there been a faint tincture of subversiveness which was allowed to pass the eye of the editor? Again the back issues of the magazine are explored. Yes, here it is. "The Catholic heritage has been shared to some degree by movements which have opposed her system. Orthodoxy, Protestantism has held to the dogmatic foundations of the Faith; Communism, through Marx and Hegel, has taken over a type of philosophical synthesis common to scholasticism." As that is the only mention of Protestantism and Communism over a period of eighteen months, we not unnaturally conclude that our watch dog of the Faith read without understanding. Be patient, write him and explain—avoid condescension.

We open the next letter.

"Dear Father:

I remember you from a mission which you preached here eight years ago, and for this reason I am taking the liberty of addressing you.

Some very good parishioners of mine have a son who has been quite a problem to them and to the community. He is eighteen, but could not get beyond the seventh grade in school. The parents did what they could for the boy until he burned down their garage (including their Lincoln and new station wagon.) He had psychiatric care and became more normal. Then the neighbors' pets began to disappear. He was found in the basement of his home destroying the remains of a Persian cat in the furnace.

His parents are somewhat concerned about his future, and after talking with them, they seem eager to follow my suggestion of having him enter the Order of the Holy Cross.

I may add that the father is a man of considerable wealth and has generously agreed that should you accept his son

in your flock, he would be willing to contribute twenty-five dollars (\$25.00) per month for his keep, until Orestes (the boy's name) is of age. I hope that you will take this under consideration.

Faithfully yours."

Tell, at least we have a sprinkler system in case of fire! And there are no pets.

The typewriter starts:

Dear Father:

Thank you for your letter which displays such pastoral solicitude for an unfortunate member of your congregation. I shall do all for the common good that lies within my power. [Aside: very well [it].]

Unfortunately the matter of admission of candidates to the novitiate does not lie in my province, and so I am hand-

ing your letter over to the Father Superior for his consideration.

I remember with great pleasure meeting you at the pot-luck supper when I was giving the mission at St. Mungo's Church.

With all best wishes for a holy season.

Faithfully yours."

Out in the hall, we approach the Father Superior's mail box and slip the letter in with the other mail. It is a bit of a mean trick, perhaps.

There is a final letter, the address penned in a familiar hand and the post mark from home.

"Dearest Son:

I am happy to tell you. . . ."

That explains the gathering about the mail boxes.

Book Reviews

SACRIFICE—A Doctrinal Homily by *F. Hastings Smyth* (New York: Vantage Press, Inc.) pp. 149. Cloth, \$2.75.

In this strange volume Father Smyth endeavors to sustain a somewhat peculiar contention and in order to do so he has to gather rosebuds where he may. The result is rather astonishing.

In his Preface he states his purpose thus: "to present anew and systematically the theological rationale of sacrifice in general; and in particular of that material Sacrifice to which Christians are called in a socially receptive vocation uniquely the possession of the Religion of the Incarnation. And beyond this my purpose is to hint that a world which properly be called *Christian* must in the end take the form, (as over against the Marxist design) of a community centered and focused upon the work of offering Sacrifice to God."

But the general impression that a reading of Dr. Smyth's book leaves with one, is somewhat different. One feels that his aim—and it is a profound and vital one—is to demonstrate that Catholic Christianity **MUST** concern itself with the social order in which it finds itself incarnated as the living expression of the Mind and Activity of Christ. This latter

task, although unhappily still made difficult by prejudice and ignorance, is of supreme importance if a renewal of strategy and an increasing effectiveness of the Church's apostolate to the contemporary world, is to be taken seriously—and we applaud Father Smyth in his further directing of our minds towards it. But to find a legitimate basis for this attempt by and through the notion of sacrifice, we conclude from reading his book, is not only unnecessary but is impossible except at the expense of orthodox Catholicism.

Let us examine the author's twin objectives, as he does, *seriatim*. To begin with we are treated to a detailed exegesis of the significance of the notion of sacrifice in religion generally and in the religion of the Old Testament in particular. Father Smyth draws copiously upon such first-rate authorities as W. O. E. Oesterley and Professor E. O. James, and our initial impression is that we have here a forceful but rather lop-sided treatment of the notion of sacrifice evolving into the Messianic concept and finding fulfillment and perfection in the atoning death of Jesus Christ. We are to learn, however, that in the author's view, Christ's atonement marks an initiation rather than a completion; that the Perfect Sacrifice of our Lord's High

Priesthood—after the order of Melchizedec—was not the *sum* of Him “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.” (Heb. 7.27).

Using strictly Aristotelian-Thomistic concepts of substance and accident, (though later in the book the Angelic Doctor is dismissed as a perverter of true doctrine) the author asserts when referring to sacrifice: “. . . it was primarily an historical substance whose conveyance was intended in every tribal sacrificial offering. This was the metaphysical insight (upheld, perhaps, more by sound traditional instinct than by systematic intellectual formulation) which lay at the root of the developed Hebrew system of religious sacrifice, and which found its expression in the daily round of the Jewish Temple worship at Jerusalem.” This seems to me to be reading philosophic activity into where none was. The Hebraic genius was, in fact, strictly theological and *not* philosophical, and no playing with phrases like “sound traditional instinct” as opposed to “systematic intellectual formulation” can make

former properly equatable with ‘metaphysical insight’. Several times—pages 15 and 16 for example—Dr. Smyth falls back on the term ‘Common sense’ and although useful for unexalted daily intercourse, it hardly suffices in a book where the writer is at pains to produce a philosophy of sacrifice. He is on firmer ground when in Chapter Eleven points out the distinction between Oblation and Sacrifice, quoting St. Thomas’s dictum: ‘Every sacrifice is an oblation, but not conversely.’ He goes on to take issue, (and the reviewer feels rightly) with the phrase from the Canon of the Mass in the Prayer Book Rite: “And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice”. He comments: “. . . they (meaning the worshippers) repeat something which is not only semantically incorrect, but which is sacrificially speaking, impossible It is a formulation dogmatically false, since a presentation of living selves, souls and bodies could turn into a true sacrifice in either Jewish or Christian sense only if these living “presentations” or oblations were moved out of this world into God’s eternity In the case of human beings, the sacrifice of their *persons* (“selves”) will be accomplished only in their deaths and resurrections. Sacrifice always involves the disappearance of an offered gift-substance from the world.” And Father Smyth quite rightly points out that because of the restricted sense in which the word ‘sacrifice’ can only accurately be used, we cannot speak of our Lord’s historical human life and work as ‘His Sacrifice’” They were, instead, His preparation of His individual sacrificial Gift-Substance. This Substance was conveyed in the sacrifice into the level of the Being of His Godhead with His Father only in His human death upon the Cross and in His subsequent resurrection and ascension.”

It is a pity that while pointing out the truth and re-freeing the word ‘sacrifice’ from false associations, Dr. Smyth seems only able to do so at the expense of the humanity of our Lord. Considering his antipathy to Thomism the author rather ironically uses the Thomist scholar, Dr. E. L. Mascall to support su-



BUST OF THE CHRIST CHILD
By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)

[Kress Collection]

ments as "... no human person died on the Cross". (At this point it is perhaps worth noting the objections raised by Jarret-Kerr, C. R. in his book *THE ATONEMENT IN OUR TIME* to the image used by Fr. Mascall in his *CHRIST, THE CHRISTIAN, AND THE CHURCH* about the manhood of Christ which tends to make our Lord a kind of peculiar species incapable of full identification with humanity because of his dual natures.) Father Smyth goes very much further than Dr. Mascall in this respect, and finally comes up with the following statement: "... the original Victim of the Cross, though possessing perfect human consciousness, was no more humanly personal than our succeeding Christian sacramental Oblations of Bread and Wine . . ." We are not surprised then, when a brand of theological thinking that minimizes the non-sacrificial activity of Christ, that manifests an impoverished theology of atonement itself, can declare: "... the Body of the Incarnate Son does include unfulfilled potentialities for growth. It therefore both can and does continually receive additions to the content of Itself in Its ascended state."

Father Smyth would have us believe that as a Catholic that he reviews the Liturgy and finds justification for his assertion that sacrifice, meaning the Atonement-plus, is an eternal and necessary thing. But any such position on his part is vitiated from the outset by the completely individualistic attitude that he adopts. He goes beyond Protestantism to what one can only describe as rampant 'protestantism'. Not content with a wholesale assailing of the Prayer Book Mass, he wishes to re-write the Western Liturgy too. And just as he insists on using Thomist concepts in his arguments, while attacking Thomism, he likewise he outdoes Cranmer, (whom he accuses of Protestant individualism) in a rather less than deft unhooking of pieces of the Western liturgical fabric and tacking them on where he personally sees fit. The result of this adding and subtracting is added to the end of the volume as an appendix. We are told that *THE ANAMNESIS OF THE BODY AND BLOOD OF OUR*



BUST OF ST. JOHN THE BAPTIST

By Andrea della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

LORD JESUS CHRIST (we should have thought there were enough terms in circulation, describing the Mass to satisfy the most finicky of tastes), is "According to the Use of the Society of the Catholic Commonwealth"; and in another place, "The Liturgy of the Altar here included has been used and tested in this Society over a period of many years." There is irony in the very name of the Society of which the author is Superior, as well as in Father Smyth's desire to 'purify' Catholicism and rescue it from Protestantism, in the light of this weird, eclectic document.

But to return to the impossible task which the writer has set himself. Sacrifice, he submits, must be the key-note of all Christian activity, but in effect he is saying that there is really very little else in Christianity than sacrifice. In his determination to demonstrate that sacrifice which, he suggests, has been confused by both Catholic and Protestant with *oblation*, is a constant activity; that our Lord's immolation on the Cross only began it, and that actual sacrifice must continue as our due Christian activity, Father Smyth is forced into using some strange

language. Because, he contends, sacrifice for us in the post-incarnational age demands the steady oblation of the whole socio-economic order, the Atonement can be described as merely "piercing the floor of heaven" and through the hole that Christ made, so to speak, we offer up the whole of creation incorporated into His complete and total sacrifice. Now although there is indeed a measure of truth in this contention, it seems to me, that the writer cannot ultimately vindicate his thesis of a sustained sacrificial effort involving the total cosmos without doing damage to the singular, cataclysmic act of the Incarnation-Atonement and its consequences. "Every succeeding (since our Lord's) liturgical offering" says Father Smyth, "contains within its substantial structure the historical element of the antecedent Sacrifice of our Lord on Calvary. This does not mean that either our Lord's original Offertory of Himself, or His Original Pilot Sacrifice, is ever in any sense "repeated". "To be sure the writer is not repeating the dangerous conceit of the 'sacrifice of Masses' but is going one further and insinuating that *something* has to be added to the original sacrifice which is constantly pleaded at our altars. Of the nature of that *something* we shall see later. The previous quotation continues: "But it does mean that every succeeding liturgical Offertory contains in its substance the historical component of the Sacrifice on Calvary as *having taken place*; since every such Offertory is certainly joined catenally in the stream of history with

that pioneer Event." Surely this begs the question. Was our Lord's Atonement complete, sui generis and un-contingent upon further time and activity or was it not? Christian orthodoxy can only give a definitely affirmative reply. There is no interdependency here; the redemption of the world is contingent upon that specific act, and that act is not heightened, glorified, even actualized by anything outside itself, such as its being "worked out" within the time-space continuum. In order *not* to appreciate the totality of the act of atonement, Dr. Smyth makes much play with the concept of time in its relationship to it. Thus "Today's Christian Sacrifice does neither 'repeat' the Cross nor does it 'repeat' yesterday's liturgical sacrificial additions to the content of Calvary; but it does contain within its substance the historical occurrence of these several past events, and *these events are therefore objectively contained as elements in the new Offertorial substance*." (Italics mine). Apart from the heresy contained in the phrase italicized we may wonder what these "events" are that are supposedly contained in the 'new' Offertorial substance.

This brings us to the second of the author's goals—the desire to harness the substance of the Christian Faith to the sociological context in which it finds itself. In other words, Dr. Smyth MUST attempt to prove the contingency of the Atonement upon the perpetuation of sacrifice which couples our Lord's Offering with our offering of the social order, to support his initial contention and it is this we suggest, that is impossible. And here we have the 'something' that states is added to the Original Sacrifice which we referred earlier. Christian social action is raised to the status of the Divine Outpouring whereby the Great Reconciliation was once and for all effected. But we are dealing here with things that differ merely in degree but in kind. Certainly in the mind of the Church to consecrate the milieu in which She is incarnate and submit it to the redemptive process; likewise, we offer ourselves, our souls and bodies: this is right in terms of Offertorial activity but the author, apparently, cannot preserve his own

THE PERFECT JOY OF ST. FRANCIS, a novel, by Felix Timmermans, (translated from the Flemish by Raphael Brown: Farrar, Straus and Young, Inc., 101 Fifth Avenue, New York 3, N. Y., 1952; pp. 342. Cloth, \$3.50.

This is, perhaps, the shortest book review on record. *The Perfect Joy of St. Francis* has sold more than half a million copies in Europe. We want you to read it.

—A. W.

unction and finally confuses *our* oblation with Christ's winding up of the sacrificial evolution in His own Person. True, we cannot but *plead* His Sacrifice, and, in that limited sense, engage in sacrificial activity, (because we are 'caught up' in Him) but our efforts, our response to His Sacrifice—by the nature of our humanity—can only be of a material.

It is a pity that Father Smyth should see fit to ignore what progress the mind of the Church has made in a growing awareness of its sociological vocation since the time of St. Maurice, just as it is a pity that he is currently unaware of the Epistle to the Hebrews in his reflections on sacrifice. That he is graphically aware of the socio-political problem is clearly manifest in the following words of his: "... during this centuries-long period now past of Christian inattention, the unredeemed world has been busy organizing itself on a basis of human hate, rather than of Christian love. For an economic and political order which explicitly substitutes a place of primary importance competitiveness and individualist self-aggrandizement (e. g. private-enterprise profit-motivation in industrial production), rather than the common good, is seen when viewed objectively to be nothing other than organized hate among neighbors who, as Christians, know, are commanded instead by our Lord to seek ways of loving one another 'as God has loved us' ". It strikes us as little short of amazing that an author who can write this, and whose plaint it is that the Church has no vision in this area, makes no mention of that steady tradition issuing from Maurice through William Temple, to such figures in our day and in our own Communion as Cardinal Demant, Professor MacKinnon, Maurice G. Kitt, Canon Collins and those of Christian Action and the Christian Frontier Council; no mention either of the equally illustrious names and activities in our Sister Communion of the West, of Cardinal J. R. (founder of the Young Christian Workers), Cardinal Pius Parsch, Godin, Riquet, Ancel, Loew and others in Catholic Action throughout the world. The mind of the Church has moved, slowly — sometimes agonizingly



slowly—towards a renewed realization of its sociological vocation and duties. But perhaps Father Smyth's ignoring of such men and such activity arises from his realization that while they would yield to no one in the degree of their fervor for socio-political righteousness, in their passion to demonstrate the significance of the Incarnated Organism for the social structure, they would hardly acknowledge the author's thesis as the tenet from which their activity springs. These people derive their sense of apostolate from the principle of Love—intensely desiring identification with the beloved, the mating of redemption to unredeemption. Their vision is if the Community of the Faithful's mission to the unredeemed world, a vision substantiated and informed by the words of our Lord, strengthened and guided by the Holy Ghost within the Adaptable Organism—His extended Body seeking the sanctification of humanity that His Kingdom may be accomplished.

The tragedy of this book, as opposed to its errors, is that such a great and vital part of the total activity of the Body of Christ

should be sought *at the expense* of that agapaic principle which alone can fulfill it. Father Smyth's 'Christ' is at the expense of Jesus: his idea of sacrifice, at the expense of sanctification.

D. A. W.

THE SEVEN WORDS FROM THE CROSS—
Devotions for the Three Hours *by the Late Father Andrew, Society of the Divine Compassion* (New York: Morehouse-Gorham Co. 1954) pp. 70. Board. \$1.05.

For those who are tempted to think that books of this nature should be used only during Holy Week or Lent we might point out that, just as each Sunday is, in the profoundest sense, Resurrection Day, so every Friday is a commemoration of Good Friday. Indeed, each day should find room for some emphasis of these twin facets of our faith. The Passion of Christ, just as the Glory of Christ, must be forever before us.

The rich, sweet devotion with which Father Andrew was so obviously imbued and which he transmitted so felicitously to his hearers, is well represented in these addresses for the Three Hours that were apparently collected from notes that he had written and used on divers occasions. These are the typical thoughts and meditations of Father Andrew and they seem to us to be likewise typical of the finest fruits of a thoroughly Franciscan spirituality. It is significant that the Order to which Father Andrew belonged, the Society of the Divine Compassion, was founded on Franciscan lines and its dedication should be: "In love and veneration to the Sacred Heart of Jesus, Our Lady, and St. Francis." The cost of

Anglicanism's avoidance of sticky, sentimentalism in devotion is too often gauged by the price of a cold, passionless ethos—worship where the letter of ceremonial is more strictly worshipped than the spirit of Love. Without descending to the level of syrup and paste we here strike the authentic echoes of the Franciscan simplicity and joy. The warmth of the Sacred Heart, the simplicity of Mary, our Lady, and the happiness of St. Francis of Assisi—all wonderfully present in the life of this saintly priest and we are privileged to see it reflected in this small book.

His illustrations and allegories are always simple and often beautiful. A fine example of this occurs under his meditation for the Seventh Word from the Cross: "I remember once walking along the wet sand on the sea coast after I had conducted the Three Hours' Devotions, and a great wave came up to my feet and left an exquisite little white shell. Out of all the trouble and turmoil of the storm had come that beautiful thing. So the sea of the Passion ebbs away the shame, the sin, and the shouting and into silence: and shining out, radiant and lovely is the soul of the Saviour as He cries: 'Father, into Thy hands I commend My Spirit.'"

Amid the storms and complexities of our lives, the words of Father Andrew, bearing the fragrance of his patron of seven centuries previous, come to us with the same comforting exquisiteness as for him came the little white shell.

—D.A.W.

MEN WITH A MESSAGE *by John R. Stott* (New York: Longmans, Green & Co., Inc., 1954) pp. 179. Paper \$1.00.

Men With A Message is this year's Lenten Book of the Bishop of London who contributes a foreword to it. Its value, however, is not contingent upon any Church Season.

The book is crammed full with biblical references which, at first sight, make the text seem rather over-powering. However, a steady concentration will repay the reader who is a comparative stranger to the New Testament documents and wishes to be



guided through his first substantial enter. The author states frankly that his aim is to lead the lector on to a thorough understanding of the Sacred Text itself and with this aim in mind he performs with no little thoroughness, the task of effecting that instruction. But quite a lot of will is needed at the outset to ensure the reader's attention. This is not a book for either the indifferent or even the vaguely interested, but for the determined.

D.A.W.

SHORTER NOTICES

THE EPISCOPAL CHURCH, by *George Partridge*. (New York: Morehouse-Gorham Co., 1953. New revised edition; pp. 190. \$2.50; paper, \$1.50.

A new edition of a popular introduction to the Episcopal Church—first printed in 1917.

THE LITURGICAL MOVEMENT: ITS ORIGIN AND GROWTH, by *James Herbert Srawley*. Alcuin Club Tracts XXVII (Mowbray, 1950); pp. 34; cloth; \$1.20.

A short account of the liturgical movement in the Roman Catholic Church by a great liturgical authority of the Church of England. The author shows that Anglicans have by heritage many of the things that present day Roman Catholics are striving to gain for their communion.

THIS OUR SACRIFICE, by *L. A. E. Horsfield and H. Riley* (New York: Morehouse-Gorham Co., 1953); pp. 103; cloth \$1.75.

A liturgical directory with illustrations for the celebration of the Mass according to Western usage. Although the server is seen receiving the Host on his palm, he nevertheless does not guide the chalice with his hand. The latter is an irritating, if not dangerous practice, no doubt resulting from a strained form of piety. The late Percy Dearmer remarked that those who refuse to guide the chalice think that it is more sacred than its contents.

J. G.

Order of Saint Helena

NEWBURGH NOTES

On the Feast of the Annunciation Sister Joseph made her first profession—occasion of joy and thanksgiving for all of us in the Order.

Sister Jeannette returned from Chicago to come to keep Holy Week here. She stayed with the Sisters of St. Anne, at their gracious invitation, while she completed a course of study at the Art Institute of Chicago.

Father Tongue from St. George's Parish, Newburgh and Father Rubino from Christ Church, Warwick, officiated at the services of Good Friday and Holy Saturday, which, in the silence and solemn ceremonies of Holy Week, prepared us for the glorious fulfilment of our Lord's Resurrection. Fr. Orison Borell, from St. George's Parish, generously gave his time to serve as acolyte at these services. We felt that his name had been well given to him!

Some members of the parish joined us in keeping the Watch on Maundy Thursday, and the Sisters attended Mass on Good Friday at St. George's church. The

Rector, Father Carruthers, reported that about eight hundred and fifty people made their Easter Communions.

St. George's Parish celebrated its 225th Anniversary through the Octave of Easter. It has had a long and honorable history and is now a strong and devoted parish. The Sisters are grateful for the privilege of teaching in the Sunday School and in that of its Mission church, St. Thomas' (quite near us in New Windsor), and for being able to assist in the parish visiting. Father Carruthers and his assistant, Father Tongue, supply us with daily Mass at the Convent and are unfailingly helpful and kind to us. One of the highlights of the Anniversary celebrations was an organ recital by the great Belgian musician, Dr. Charles Courboin, who is organist at St. Patrick's Cathedral.

On Easter Monday Father Parsell paid us a flying visit en route to Africa. He had amongst his baggage a great quantity of medical samples which had arrived at the Convent door in carloads, in response to a request from St. George's pulpit. The

novices spent days sorting this plunder!

Sister Josephine and the novices spent several days of rest, early in May, at a camp for children that is run by St. George's.

We are always glad to have groups of people come to visit us who want to learn more about the Religious Life. We have welcomed several such groups lately; the Altar Guild from St. Margaret's Church, Fresh Meadows, and a group of young people from Montclair, New Jersey.

The Rogation Day Processions gave us special opportunity to give thanks to God for all the beauty around us here, as well as to pray for blessing on all the "green things upon the earth." The apple orchard, although through years of neglect produces no crop, produces such beauty in its blossoming that we can scarcely accustom ourselves to it.

CURRENT APPOINTMENTS

Father Superior will continue his confirmation appointments in the Diocese of New York during the month of June. On Whitsunday, June 6, he will be at the following churches on Staten Island: Saint Andrew's, Christ Church, and Saint Alban's. On Trinity Sunday, June 13, he will be at Trinity Church, Mount Vernon, in the morning, and Saint Ambrose, New York City, in the evening; June 20, Ascension, Mount Vernon, in the morning, Saint Matthew's, New Bedford, in the evening. On Corpus Christi, June 17, Bishop Campbell will officiate at the Church of Saint Anthony of Padua, Hackensack, New Jersey. Later in the month, he will conduct the second retreat for the Society of the Oblates of Mount Calvary at Holy Cross Monastery, June 22-25.



Father Hawkins will conduct retreats for the Sisters of the Church at their convent, Toronto, Canada, June 19-28.

Father Bicknell will give the Prize Day talk at South Kent School, Connecticut, June 10, and will again take part in the annual Valley Forge Conference, June 20.

Father Packard will attend the Rural Priests' Fellowship, at Hobart, New York, June 9; will conduct a retreat for men at Grace Church, Mohawk, New York, June 12-14; will conduct a retreat for associates of the Community of Saint Mary, at Peekskill, June 15-19.

Father Adams will conduct a retreat for the Girls Friendly Society at the House of the Redeemer, New York City, June 4-5.

NOTES

Father Superior assisted the Bishop of New York with confirmations in the diocese at the following churches: Holy Trinity, New York City; Saint Mary's, Yonkers; Trinity, New Rochelle; Saint Mary's, Chappaqua; Zion, Dobbs Ferry; Saint John's, Cornwall; Saint Thomas' Chapel, New York City; Saint Mary's, Manhattanville; Ridgefield Park; Saint Peter's, Lithgow; Grace Church, Millbrook. Bishop Campbell also conducted a school of prayer at the Church of the Holy Communion, Paterson, New Jersey.

Father Bicknell spoke to a group of young people on the life and work of the Order of Christ Church, Hudson, New York; conducted a mission at the Church of Saint Edward the Martyr, New York City.

Father Packard conducted a retreat for men of the Confraternity of the Love of God at Holy Cross Monastery; held a retreat for associates at Christ Church, New Haven, Connecticut; and gave a talk at Grace Church, Mohawk, New York.

Father Adams conducted a retreat for the Community of the Transfiguration at Glendale, Ohio.

Brother James gave a talk on the Order at the Church of the Transfiguration, Freehold, Long Island, N. Y.

Ordo of Worship and Intercession June - July 1945

Wednesday G Mass of Sunday col 2) of the Saints 3) *ad lib* or as votive of Trinity W cols as above pref of Trinity—for the Holy Cross Press

Corpus Christi Double I Cl W gl seq cr pref of Nativity as on Purification through Octave—for all priests

Within the Octave Semidouble W gl col 2) St. Ephraem Syrus CD seq *ad lib* in Low Masses within Octave cr—for a just distribution of wealth

Within the Octave Semidouble W gl col 2) SS Gervasius and Protasius MM 3) of St. Mary cr—for the American Church Union

1st Sunday after Trinity W Mass a) of Sunday gl col 2) Corpus Christi cr or b) before Corpus Christi procession of the feast W gl col 2) Sunday cr LG Sunday—for a sense of responsibility for the unfortunate

Within the Octave Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for the preservation of natural resources

Within the Octave Semidouble W gl col 2) St. Alban M 3) St. Paulinus BC cr—for the Church of England

Within the Octave Semidouble W gl col 2) Vigil of St. John Baptist 3) of St. Mary cr LG Vigil—for Saint Andrew's School

Nativity of St. John Baptist Double I Cl W gl col 2) Corpus Christi cr—for the Community of Saint John Baptist

Sacred Heart of Jesus Double I Cl W gl cr prop pref—for the Confraternity of the Love of God

Within the Octave of St. John W gl col 2) of St. Mary 3) for the Church or Bishop—for the Priests Associate

2nd Sunday after Trinity Semidouble G gl col 2) St. John cr pref of Trinity—for retreats for laymen

Within the Octave Semidouble W Mass a) of St. John gl col 2) Vigil of SS Peter and Paul 3) of St. Mary LG Vigil or b) of the Vigil V col 2) St. John 3) of St. Mary—for the Seminarists Associate

St. Peter the Apostle Double I Cl R gl cr pref of Apostles through Octave unless otherwise directed—for all bishops

Commemoration of St. Paul Gr Double R gl col 2) of St. Peter 3) St. John cr—for the conversion of sinners

1 Precious Blood of Jesus Double II Cl R gl col 2) St. John cr pref of Passiontide—for the Oblates of Mount Calvary

Visitation BVM Double II Cl W gl cr pref BVM—for the Confraternity of the Christian Life

St. Irenaeus BM Double R gl col 2) Apostles cr—for Church theologians

3d Sunday after Trinity Semidouble G gl col 2) Apostles 3) Translation of St. Martin cr pref of Trinity—at votive of Independence Day W gl col 2) Sunday cr pref of Trinity LG Sunday—for our country

Within the Octave Semidouble R gl col 2) of St. Mary 3) for the Church or Bishop cr—for Christian reunion

Octave of the Apostles Gr Double R gl cr—for the Liberian Mission

SS Cyril and Methodius BB CC Double W gl—for the Church in Russia

Thursday G Mass of Trinity iii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the faithful departed

Friday G Mass of Trinity iii col 2) of the Saints 3) *ad lib*—for Mount Calvary Priory

Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for Christian family life

4th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the Servants of Christ the King

St. John Gualbert Ab Double W gl—for the persecuted

Tuesday G Mass of Trinity iv col 2) of the Saints 3) *ad lib*—for the peace of the world

St. Bonaventura BCD Double W gl cr—for the Franciscans

Thursday G Mass as on July 13—for vocations to the religious life

Friday G Mass as on July 13—for religious education

. . . Press Notes . . .

CHURCH SCHOOL COURSES. We receive on an average of two or three letters each week asking us to recommend material for Sunday Schools. Our own Titles are few in number. As our Press is a small concern we must, of necessity, limit our publications. Both Morehouse-Gorham and Seabury Press publish a large number of such Courses. Write them for catalogs.

NEWMAN PRESS. In this issue we are carrying a full-page advertisement from the *Newman Press*. We feel that this firm is an old neighbor for at one time our Mother House was located in Westminster, Maryland. Please do help us by mentioning *Holy Cross Magazine* when you place an order for their publications.

MOREHOUSE-GORHAM. Last month we carried an advertisement for this leading publishing house—the first ad to appear in *Holy Cross Magazine* in at least ten years. We hope that you ordered some of the books advertised and that you mentioned seeing their ad in our pages. Why? Because if we can convince enough firms that advertising in *Holy Cross Magazine* really pays, we will be able to improve our publication through increased advertising revenue.

ANOTHER PUFF. One of the scholarly priests of the Church wrote to the author of *Seeking After Perfection*, our most recent publication, as follows: "I have read your book through twice . . . and intend to read it many times. I only wish that I had written it myself. But I never could, for I always get involved and incomprehensible to everyone but myself."

DEVOTIONAL CARDS. We have received two packets of the loveliest cards with the compliments of Berliner & McGinnis. We use them as enclosures in letters and

quite a number of our friends have written to say how glad they were to know of these beautiful cards. Excellent taste and design and unusually good press work.



A. R. MOWBRAY (London). This distinguished publishing firm has brought out editions of Fr. Hughson's *Spiritual Letters* and *Spiritual Guidance* for distribution in the Commonwealth. They plan to bring out an edition of Fr. Hughson's *Lord, Hear My Prayer* next Fall. The sale of these Titles in the United States, however, is in the hands of HOLY CROSS PRESS, and the several American booksellers who stock our Titles. So, please order from us, and not from England.

FORWARD MOVEMENT. We have received copies of several new Tracts, and they are excellent. Write for List: The Forward Movement, 412 Sycamore St., Cincinnati 2 Ohio.

A NEW TRACT. We have a reprint edition of an older title "*Hope*," written by Father Whittemore, O.H.C. This was out of-print for several years, but as many asked for it, we have published in a new format.

West Park, N. Y.
April 23rd, 1954